A LETTER OF ADDRESSE TO THE PROTECTOR

Occasioned by Mr. *Needhams* reply to Mr. Goodwins Book against the TRIERS.

By a Person of quality.

August 25. 1657

Hæc Satis ad Iuvenem quem nobis fama superbum
Tradit, & inflatum plenuma Nerone propinquo. Juv. Satyr.

BRITISH MUSEUM

My Lord,

I Have stood by you as an Idle spectator upon this deck of State ever since your Lordship laid hold on the Helm of English affairs, and have seen you for your own safety and interest unhappily constrained to cast over board the most considerable rights and privi-ledges of the people, the valuable commodities you found the ship of State after a dangerous voyage well fraught with: had you been necessitated by any other storm and tempest then that raised by your own

fears and jealousies to manage this unruly vessel, you had been surely pitied rather then blamed and envied: I must confess I expected ere this you would have judged by the lowring of the morning what weather it was like to make, either with you or with your posterity, and that you would have taken part with the rest of your fortunes in the general satisfaction and content of the nation. But since you are resolved to ride it out, magure all the high winds that blow from the tops of the mountains, the waves and billows of the people that continually go over you; and therefore have begun to cut down the high masts, to tear away the cordage and tackling, and to spare nothing that seems matter of hindrance and impediment; give me leave to offer some few things not eccentrick to religion, and relative to the occasion, that may be means to blow away that storm that threatens you in the disaffection of good people with a sudden and unavoidable shipwrack.

The occasion that extorted this address was a scurrilous answer publish'd by your Intelligencer, as a reply to Mr. *Goodwins* piece against the Triers, and Dedicated with great solemnity to your most *Serene Highness*, not so much for Mr. *Goodwins* vindication, as my own security and all other your Lordships good subjects still remaining unto you undefamed, that when any of us shall dare to peep out in Print to look after the truth, or to see what is become of our Liberties National, or particular, and how they are disposed of by your most *Serene Highness*, and the advice of your Council, for your use, we may not be flapt in the face with the Fox-tale of your Intelligencer, and be forced for very shame to pull in our heads.

They are the fittest to attempt the violation of other mens credit and repute, that have none of their own to lose. In this your *Honourable Committee* were nothing great minded, but base and cowardly, having received a challenge from Mr. *Goodwin*, to meet him in the field of truth and righteousness, there at the sharp of Reason and Gods word to dispute the legality both of their delegated power and administration, to play him an Italian trick. Intertain *Needham* that State Porter, that *venalis anima*, that mercenary soul that for an handful of earth shall be hired to assassinate the greatest fame and reputation; A person whom neither the Authority of the late King, the honour of the (then) Sacred house of Parliament could make steady and sober; onely your most *Serene Highness* with the best advice of your Councill has had the happiness to keep him in his wits: true, upon the late alteration of Government, he seems to have fallen into his former distemper again.

But

But you'l easily pardon him, my Lord, and so I hope will Mr. *G.* 'twas at a change, and all the City knows it was a very Lunatick time at *Westminster.*

My Lord, let him forbear hereafter to prefix your Great name to his trivial papers (he may come in time to play with your bandstrings, 'twill weaken your credit with *Mazarin*, *Sweden*, &c. (besides the prejudice it does you at home) should they once come to know it. As for Mr. *Goodwin*, whose person he hath rather encountred then his Arguments, 'twill little concern him, having gained a deserved, (though envied) credit and repute sufficient to bear him up in the esteem and valuation of knowing men till time shall be no more, above a thousand such idle and illogical rhapsodies scribled up with impertinency, lies and falshood, *considerable in nothing*, as it is most excellently in his Epistle, but *that it concerns you.*

Believe it my Lord, he hath dealt with Mr. *Goodwin* in the quotation of his writings and arguments as he used to do with letters out of *Ireland*, takes that which makes for his purpose, and leaves the rest out, though nere so much material and dependent upon it; and thus the Knight of the Sun routs the Gentleman horse and foot, as he was wont to do the enemy in a Diurnal; though the arguments be still whole and entire, (onely a little disordered by his leading of them up) and never brought in, in their full strength to the ingagement.

He does ill to upbraid Mr. *Goodwin* with his duels and those many personal ingagements he hath made good, to the great vindication of truth, advantage of State, conviction and consternation of his adversaries: if Mr. *G.* have at any time (which is more then I know) taken the foil at the hands of any simple person in the contest of truth and errour, it is to let a person of the greatest intellectual abilities in the Nation know, I speak it without vanity, favour or affection, that he is not infallible and invincible; onely Ile make it my request to your Lordship, since your Intelligencer hath given you in a Catalogue of Mr. *G.* duells, you'l please likewise to injoyn him to give an account of the fields that he likewise hath pointed; for certainly the man hath been by the relation of all men that best know him one of the greatest duellists in the nation; save onely that it hath been against the weaker sex: And if the Lady of *Burford* and the Justices of peace for that County of *Oxen* did not mistake one another, Mr. *Needham* hath been in far hotter skirmishes then ever Mr. *G.* was in, and came off with far greater loss of reputation.

In his Epistle to the Reader he labours extravagantly to represent Mr. *Goodwin* as guilty of contradiction and self-opposition, by comparing the testimony he gives of the Commissioners in his preamble with some passages scattered up and down in his discourse. He [believed them to be men of conscience and worth, fearing God and lovers of truth] and yet *p.* 9. he intimates a bloudy dominion exercised by them over men holding the truth, calls them Heterodox *p.* 12. insinuating as if they held errours against their inward conviction to the contrary, tells them *p.* 3. of famishing men with their wives and children onely because they will not profess a belief contrary to their conscience: *p.* 7. such as by their power and subtilty bring about their own ends, and receive the tribute of thanks if not baser metal from those who are preferred.

My Lord, the testimony given to the Commissioners in the Epistle is no contradiction to the characters set upon their heads in the discourse, considering the Committee as a body congregate consist of many members, Mr. *Goodwin* I presume, (for my acquaintance is not much with him) is a person of greater candour and modesty then once to touch those great names that either absent themselves conscientiously, or sit in that black chamber rather by the dread of your reverend Commission then of their proper motion and inclination: by men of conscience and worth, he certainly means some heads of the famous Universities, the City Aldermen, the renwoned *Baxter*, and many others, oppressed by the potency of a person or two, and rendered not onely useless but noxious in that place: All the dismal and bloudy characters dispersed in the good management of the arguments are deservedly put upon the head of your Arch-Bishop, the great Metropolitan of *England*, the great Counsellour of State, one that can perswade you to kill and make alive, to call Parliaments and dissolve them, whose little finger is much heavier upon the nation, then *Canterburies* loins, (with some few others I spare to mention) *quem Deus amoveat, ex maxima ejus misericordia.*

It happens to many good men in the Commission (which is properly Mr. *G.* sense as he explains himself in the Epistle) what alwayes happens to *Iupiter* when he is in conjunction with *Saturn*, though their influx be good single and alone, yet when conjoyned with that ill Planet, they have the same dangerous and pestilential influence upon the nation.

That Mr. *Goodwin* varied in his thoughts concerning the death of the King, concerning forms of Government in the Church, I must take it for grant upon Mr. *Needhams* authority: having not had opportunity to examine the quotations, wherein Mr. *Goodwin* is not alone, but compassed

passed about with a world of good company, that suffered likewise a change in their judgements: I cannot think there was one in an hundred, that avowed King *Charles* his death, so much republick at the first as to entertain the least thought of it, Ile not except your Lordship, that have been too and fro as well as others: and may well say with the Lady Abbess,

By Saint Peter and by Saint Paul,
Daughter, sinners are we all.

I cannot but think that Mr *Needham* had a further reach in recording the variety of Mr. *G.* opinions then barely to represent him as a person incident to change; in matters of government, Civil and Ecclesiastick; which could be no matters of opprobrium at all, being that current the most valuable persons in the nation in *sensu politico* have run down in. But I suspect it was to let your Lordship see Mr. *Goodwin* was no friend to King-ship, no admirer of Presbytery, Mr. *Calvins* Idea of government, now grown of late the proper bais of Monarchy, and therefore points you to some odious and unwelcome passages in a book intitled A defence of the honourable sentence, &c. where he calls it an inhumane tenent of exempting Kings from punishment, whereby they incourage them to turn tyrants, &c.

But why should I be so daring as to take upon me to expound Mr. *Goodwins* sense, or trouble your Lordship further in wiping off that dirt which none but the hand of envy and calumny would throw upon him? if he judge *Needham* worth beating for his bald clownish Dunstable vilifications, I'm perswaded hee'l do it to the purpose, your Lordship out of meer pity and compassion will be forced to cry *sufficit*.

Really my Lord, I am heartily sorry for the man, and pity him exceedingly, that it was his hard hap to fall into Mr. *Goodwins* hands, considering his comparative ignorance, weakeness and simplicity, and how unprovided he is poor man to make resistance against that exquisite and severe hand that is likely to be lifted up against him: could I believe the man was sorry for what he hath done, and that he would amend for the future; considering he was meerly drawn in by those that apprehended the danger better then himself, I would imploy that small interest I have in Mr. *G.* to mediate his peace: for certainly should Mr. *Goodwin* take all those advantages against him he hath voluntarily offered by his impertinent tricks, his vain confidence, his wearisome crambes, and most weak solutions, he would render him a person so odious and ridiculous, as twould absolutely spoil his intelligence and News-mon-

ging

ging trade, which would prove the greatest evil that befell him since he came out of *Newgate*.

My Lord, though I make my self merry with Mr. *N.* as no man in the world that sees the fine conceits of the man can do otherwise, yet I intend to be serious with your Lordship, and take upon me the confidence to give you some good counsell: for though I despair of perswading you to lay aside your most *Serene Highness*, and return to your former *Excellency* again, which its likely would be best for you and us; yet would I gladly have the nation to make the best of you they can, and improve you in the capacity you are in to their best advantage without more a do: for I am not so much a stranger to your Lordships virtue, to be ignorant, that would you but hearken to good Counsel you would make the most sufficient Prince in Europe; it is but three or four things I shall for the present lay before you, not irrelative to the occasion, wherein we may touch upon something in Mr. *N.* reply, for to engage all that exotick discourse; as the exigency of Mr. *G.* arguments, still unbroken, doth not impell us, so were it a work for *Zeno* and *Epictetus*, for a Stoical apathy, no mans patience now alive would serve him to it.

1. Let me perswade you, as the best substratum of Government, to set your notions straight in the things of God. Let the dispensations of heaven for the good of men be the modell and platform of your Laws and Ordinances on earth, that all the issues of your Lordships wisdom and goodness may impartially stream forth to the general refreshment and content of the people: goodness is so much the more excellent, as it is diffused and unconfined; you would think him a monster that if it were in his power would besmear the Sun with darkness, or confine the beams thereof to their own dwelling: such monsters there are both in Church and Sate, that deal thus both with the God of heaven, and the gods on earth, restraining and limiting both (so far as their notions and perswasions extend) in their egresses of goodness, to the narrow spheres of some particular beings. To deal plainly my Lord, I much question the truth of those Oracles you most consult, and the deep Theology of those sublimate heads, from whose Delphick and Oraculous mouthes maximes of state as well as divinity seem to be dictated; whose brains have been strangely constellated for new discoveries, leading your Highness in your notions of God, and consequently in your Government, through a wilde wilderness full of briers and thorns, wounding the name and sacred truths of God, and not sparing your own flesh:

fleſh: my Lord, you are taught to believe Chriſt died not for all, how ſhould we then expect you ſhould do us all good in the adminiſtration of juſtice and judgement? is it not a faire door opened by the hand of ſuch an unſcriptural opinion unto you, to cleave unto thoſe few for whom you probably imagine Chriſt ſuffered, with the rejection of all others, to their apparent loſs and diſadvantage. Sir, It is impoſed upon you, That God vouchſafes not ſufficient means of grace unto all your ſubjects, that he carries not an equal and impartial reſpect to men, as men, under the Goſpel; my Lord, find you not your ſelf very prone in your publick inclinations, to live up to this principle? you have but too much adhered to this envious notion, you have the Eulogy given you by your officious ſervant, *p.* 54. where he chides Mr. *Goodwin* becauſe *he cannot bleſs God and commend our governours, who have taken ſuch an eſpecial care by the two ordinances*, the rules *therein being obſerved, ſuch brute beaſts cannot enter.* It appears we are as the beaſts before you, that the day of judgement is already come, that you are ſet upon your throne, and have begun to ſeparate the ſheep from the goates, and to diſtinguiſh betwixt the vile and the precious, the clean and the unclean, the elect and the reprobate: you have ſet the Calviniſts on your right hand, and invited them to rule with you and participate of your glory and greatneſs in your kingdom; you have ſet the Primitive Chriſtians on your left, and ſaid unto them, come not into any living, keep out of all imployment and truſt under me, &c.

Sure I am my Lord, you perſwade your ſelf God Almighty loved you, perſonally before you had any real being and exiſtence, and that you were with ſome few comparatively Elected to glory and bleſſedneſs *abaterno*; therefore is Mr. *G.* charged as *heterodox p.* 54. to the great truths of Gods electing love) and that the great heape of your Subjects are certainly to fall by the fatal decree in the miſerable carnage of eternal ruine: and therefore not unſuitable to your faith and opinion may receive the reputed Saints into your boſome preferr them at your pleaſure, and here in comport with the divine decree; leaving the great rout of people (over which you are impoſed) as the ſad forlorn of Hell, unavoidably appointed to ruine, juſtly to beare whatever partiality, injuſtice, cruelty can lay upon them here on earth. Here Mr. *G.* impleads your ordinance, and calls it to the barre of truth, juſtice and goodneſs, *Arg.* 11. [ſuch men who are like to thruſt back from working in the Lords harveſt the beſt of thoſe whom the Lord of the harveſt thruſts forward to his work, are not to be inveſted with any ſuch power

and

and Authority by which they ſhall be inabled to do ſuch diſſervice both to God and men, but ſuch are perſons, &c. *Ergo*: what ſaies profound *Scaliger* to this? *p.* 71. *well ſaid* Mr. *G. if theſe things* be ſo they in authority have *great reaſon to ken you* thanks for the diſcovery, but had ill luck they *had not ſo fore-ſeeing a politician*: this is your man Sir who for his rare skill in logick, and profound Argumentation, may well be preferred to read lectures to the Committee: he preſumes ſo to delight his reader with the tunableneſs of his expreſſions as that they ſhould never expect any manner of anſwer or ſolution at all from him; marry anon he ſpeakes to the purpoſe, and with one puff of his mouth blowes up all Mr. *Goodwins* reaſons into the aire. *P.* 72. 1. It *is argument enough in their behalfe that they were thought fit to be inſtructed* by a *Prince* and his *Council moſt renowned* for *piety throughout all the Reformed Church*, what high opinion and eſteem the tranſmarine Churches, have of your Lordſhip, I know not: it cannot be greater then I ſeriouſly wiſh it were; forreign credit muſt validate domeſtick actions: The Protector has inveſted them, therefore he may lawfully inveſt them: becauſe it is *de facto*, therefore is it *de jure*: the anſwer is too officious, the ſolution moſt ſtrange and novel. Certainly the man learnt this new way of reaſoning in *Utopia*, we are altogether ſtrangers and unſeen in the greateſt part of your Highneſſes dominions in this unparalleld courſe of Argumentation.

Well Mr. *N.* now undertakes to ingage home and will not let Mr. *Goodwin p.* 72. *l.* 8. ſo *much as ſeeme* to *have any reaſon for his diſpleaſure, in ſaying* they take upon them [to preſcribe unto God and Jeſus Chriſt who and what manner of perſons [they] ſhould do well to imploy in the work of the miniſtery, and whom to reject, and to obtrude others upon them] here Mr. *N.* tells us he firſt takes notice of the manner of Mr. *G.* expreſſion: [God and the Lord Jeſus Chriſt, [they] and here Mr. *Goodwin* poor man failes both in Grammar and Divinity within the circumference of theſe four letters, twere a thouſand pities ſuch deepe criticiſmes ſhould be buried in obſcurity: certainly it was for the exonerating his pericranium, charged with theſe deep obſervations more them the Committees vindication, that theſe labours of Mr. *Needhams* came forth, [why not God and the Lord Jeſus Chriſt [they] as well as that 17. *Ioh.* 22. [that they may be one as we are one] its probable the man never read his Engliſh rules, or not underſtood them; to ſtand quarrelling with a verbe plural its being joyned to two nominative caſes Singular and a conjunction copulative coming between them. But *this*

may

may give an occaſion (in the ſame paragraph) to *feare leſt he be ready* (meaning Mr. *G.*) to *take ſome other new vagary being already upon the way*, and run over to *Arius* and *Socinus*. Either my Lord they have other thoughts of *Socinianiſme* and *Arianiſme* in Utopia then we have in theſe weſterne parts of Europe, or elſe the man underſtands not the controverſie (which is the likelier of the two) or this ſmall word [they] could never have troubled the man ſo much: he ſeemes to be ſo afraid of dividing the eſſence, that he ſcarce admits the diſtinction of perſons,

He cannot be well pleaſed with *Tremellius* his verſion, *facianus hominem*, I wonder who the Apoſtle *Iohn* was running over to *R.* 20.6. ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ, *Prieſts of God and of Chriſt*: but it is an ignorant ſoul, and I haſte to have done with him; all that I am able to do for him for the preſent is to preſcribe him the thorow reading, (and underſtanding if it be poſſible) of the *Athanaſian* Creed: and thus he hath done with the manner of Mr. *Goodwins* expreſſion, and comes to inſiſt upon the matter. *p.* 72. 73. The Commiſſioners *are ſo far from preſcribing* unto God whom he ſhould imploy in the work of *the miniſtery, that they* follow the preſcript of Gods word in imploying or *rejecting men and make* that their rule, the rules given them by our governours *in the two Ordinances* being all either ſet down in or derived from and *grounded upon the word, &c.* To deal ingenuouſly with you my Lord; to do the gentleman no wrong, within the compaſs of my reading I never met with a perſon more able at the affirmative part of diſcourſe, but the worſt in the world at the probative: had he proved a Divine, as he would have been weak at the doctrinal part, ſo without doubt he would have been very ſufficient in his applications. To come to the Reply,

That the qualifications of Goſpel-miniſters are excellently ſet down in the word of God, no man queſtions.

That the three requiſites to Approbation enumerated in your Lordſhips Ordinance, *viz.* The grace of God, holy and unblameable converſation, knowledge, utterance, ability, and fitneſs to preach the Goſpel, are very neceſſary and advantageous in the promulgation of the Goſpel, Mr. *G.* will not deny.

That the Commiſſioners have not been very capable in not fully obſerving, either the rules of Gods word, or your Lordſhips Commiſſion, nothing in return to this eleventh argument is proved by Mr. *N.* to the contrary.

That the Triers have ſinned againſt the revealed will of the Ordi-

nance, is but too apparent, in refusing men solely upon the account of their judgements from time to time, neither can any thing but a secret sense absolutely contrary thereunto, known onely to your Lordship and themselves, relieve them: For expres it is in the 37 Articles of the Instrument of Government, (which the subsequent Ordinance for Approbation did not I hope any way cros or infringe) *That such as profes faith in God by Iesus Christ, though differing in judgement from the doctrine worship or discipline publickly held forth, shall not be restrained from, but shall be protected in the profession of the faith and exercise of their religion; so as they abuse not, &c.* Preaching I hope is a publick profession of faith, and an exercise of Religion; the locking up of the Church-doors of any parish whereunto any person is sent by a presentation and call of the people, with the Triers key of non-approbation, is a restraint from the exercise of that part of Religion with a witness, and equivalent to the Episcopal silence. For it is not onely the maintenance the Commissioners think not meet to bestow upon them, as Mr. *N. p. 74. l. ult.*, vainly insinuates, but it is a liberty they deny them to speak unto the people assembled, in publick, unless they will teach them *sub dio*, exposed as much to the injury of the elements as their cruelty and partiality. But what need I harp so much upon an Instrument now out of tune? what sweeter musick your Lordship will make having got a better, we shall sit down in expectation of.

I should now have entred upon the second head, and have shewed your Lordship how little these Trustees for Religion have observed the Ministerial qualification in the word of God in disallowing those as Mr. *G.* saith well, [God and Christ do recommend unto them for Approbation] wherein I should a little have vindicated the doctrine of the Gospel, so much obstructed by your Commissioners, and indeavoured a reconciliation, but I find my self unhappily prevented; this improbable Doctor hath already determined the controversie, put the case out of dispute, done more in a page then Dr. *Owen* or *Kendal*, nay let me adde the Synod of *Dort*, *Iansenius* and the Dominicans, in all their volumes, shuts Mr. *Horns* great door with his little finger, swallows up Redemption Redeemed at a morsel, *Arminius*, *Corvinus*, *Episcopius* stand by him as pigmies: To touch *upon his arguments*——

Page 73. *A pleasing doctrine it is to the carnal part of the world, who thereupon presuming it is in the power of their own wills to return and repent, and lay hold (at any time when themselves please) upon the grace of God.* Certainly the man was set up as a post for Mr. *Goodwin* to beat, whilest

others

others more considerable might get away: That ever any patron of Gods free and universal grace asserted or maintained a power in the creature distinct from divine concurrence to do any thing that good is, is more then I know, more I am sure then Mr. *N.* can prove: I think they say the will of man set at liberty by grace is free in its choice both of good and evil. *Arminius* himself was of this opinion, if we may believe Mr. *Coniers* his Translation, *p.* 113. touching mans will, thus you have it. In the Sate of Apostacy and sin he is disabled of himself and by himself to think, will, or do any thing truly good, and stands in need of the renovating and regenerating power of God in Christ by his Spirit in his intellect, affections, and will, and all other faculties to impower him hereunto, but participating hereof as freed from sin he is able to think, will, and do good, yet still as under the supplies of the grace of God.

Further *p.* 47. *l.* 5. *that it must be their own fault if they miscarry in the business*, meaning in the business of salvation.

Sure my Lord this was the first time, that ever any person *in terminis*, blamed either this doctrine or any other for charging mens destructions upon themselves, and the blood of soules upon their own heads, though it be the opinion yet it is not the language of such persons: all that can be said for him is, that he is true to his principles, devoles all upon the fatal decrees; men are no way in fault. All they do is in pursuance of Gods secret and forcible will, it is *ex necessitate decreti*, the necessary result of Gods decree: and not *ex libertate principii*, the abuse of their own liberty and choice, and so in the very act of sin comply with Gods purpose of reprobation: Mr. *N.* is not ashamed to own the necessary results of his own opinions, and therefore may please not onely to excuse them, as here he doth, but commend them likewise, as persons diligent in the use of means, sin and wickedness fore-appointed by God to bring them to ruine inevitable and misery unavoidable: without question the man tooke his instructions wrong, twas never his masters desire he should discover the nakedness of their principles so much unto the people *l.* 7. This *doctrine is of a brave latitude indeed*, it includes virtually as the root all the fruits of ungodliness *and unrighteousness that break forth in the world*; how does the honest gentleman make this appear? *for when men grows* audacious and continue in the Commission *of sins, it is generally upon this* account, that by some secret suggestion of *Sathan and their own corrupt hearts they* are induced to flatter themselves that they will *amend and do otherwise* ere long, thereby posting off repentance from time *to time upon a vain* supposition that re-

 demption

demption by *the blood of Christ*. This was the substance of his argument before *p.* 73. and if it be the same then it is of a marvellous longitude and latitude; he tells Mr. *Goodwin* of moods and figures, sure it must be no logical, but the most capacious Mathematical figure, that can comprehend the great bulk of it. Here I take notice of the mans ignorant-ingenuity; confessing mens posting off their repentance and procrastinating their return unto God it is by some secret suggestion of *Sathan* and the corruption of their own hearts. It is worth your observation my Lord that the doctrine it selfe hath not any such ill influence, no not in the judgement of envy, but the doctrine in conjunction with *Sathans* glosses and false suggestions with mans sinful propensions; and I wonder my Lord what doctrine it is that by *Sathans* temptations and mans evil inclinations may not be converted to the worst use imaginable. I dare be bold there is not any point or particle in all the Assembly-doctrine of faith that large and voluminous creed, that can be instanced in to the contrary.

Further in the same page. *This is a doctrine of rare extent indeed, that* fetcheth all manner of wickednes (more or lefs) in to the world: it helps to people Bridewel, stock Newgate, and feed Tyburn, under the protection and instruction of the pens and pulpits of Mr. *G.* and those more competent sons of his whom he baptizeth into the wretched opinion of the universal extent of redemption (*viz.* of the benefits of the death of Christ,) to all the world, to wit every individual person.

What the judgements of those unhappy people are in Newgate I am not so well able to say positively as Mr. *N.* having been lately a member of that honourable society, yet more then probable is it if your Lordship pleased for satisfaction to issue out another Commission for an *inquisitio de fide*, there would be an 100 to one found of Mr. *N.* opinion in the controversies depending. What faith it was Mr. *Sindercom* died in, which Mr. *N.* (at whose instigation I know not) unhandsomly publisht after his death, to cast aspersion upon the favourers of general redemption, is not to me material; and as I was not his confessor so shall I not be his compurgator: yet is it no rule for me to judge worser of the person or of the point, for either *Sindercombs* or any other mans living or dying in it: and though the policy was like that of hanging Mrs. *Turner* in her starch, yet the issue and desired event prove not the same: The credit and esteem of the doctrine is still upheld in the minds of free and impartial men, all these shameful and indirect means used to the contrary. True it is my Lord you have made them sit very uneasie under

der your government as well the Baptized as rebaptized Christians, and you must blame your selfe in part, if they be not so tame and submiss as you desire: could they number men, as well as they can do arguments with the adverse party, I know no reason, but that they should be as far in your Lordships politick books as they: and yet they are not altogether inconsiderable in number and tale for really they grow a very great herd as Mr. *N.* is pleased to term them; they thrive best under their Julian liberty, and may do your Lordship more harm or good then you are aware of.

And lastly *p.* 75. He sweeps away our *doctrine of general* redemption with the dragons tayle in the *Rev.* 12. [*as for the doctrine* of universal Atonement, and the rest of that *black guard of errours, it* seems to be of the same nature with the *tayle of the dragon which drew down* the third part of the *starres of heaven:* Mr. *G.* as the subject leads him, talkes of patrons and parishes. Mr. *N.* talkes of dragons and scorpions, falls again upon the doctrine in terms and expressions bordering upon blasphemy: That Christ gave himself a ransome for all, his tasting death for every man, is a wretched opinion and to be inrolled amongst the black guard of errours: he speakes evil of things that he knowes not; the Lord lay not this sin to his charge: after a long vagary to little purpose he gravely tells Mr. *Goodwin p.* 76. *l.* 23. it would be more *suitable for a* dying man to exercise himself in some better devotion then to be thus *scribling instead of arguing*: this he does *ter quaterque* over and over, and makes himself a very deaths-head to him; Mr. *Goodwins* death runs much in his mind, I doubt he thinks of it more then of his own: yet I wish he were one of a thousand solicitous in this subject. Its hard to say whether your Lordship or Mr. *Goodwin* hath more pious prayers put up for your timely dissolution, there are not two other persons in the nation I dare be bound that live a greater eye-sore and burden to Kirk and State: yet very probable is it you may both live to the greater trouble and vexation of all persons travelling in this hope and expectation.

But I am afraid I shall swell this letter beyond its due proportion, to trace Mr. *Needham* much further would be to very little purpose, and I fear your Lordships patience will be like my time, very little; Ile onely give you my thoughts upon a passage or two occurring in the Reply to the fifth Argument (which seems the more pertinent, because the less passionate, and so I shall subscribe.

P. 44. The power of *choice and nomination to* livings was never yet intrusted

intrusted solely in *the hand of parishes*, but it hath remained partly in *the hands of the Magistrate as the grand Patron, partly in the* hands of private Patrons, who *had a right to it either by inheritance* or *purchase, but* yet still the Magistrate *and the Law interposed as to the power* of trying and approving men presented, this hath been the *practise from all antiquity*.

This is indeed the sum of all his answers to Mr. *Goodwin*: in every page this spirit walkes, terrifying Mr. *Goodwins* arguments; but 'twill easily be conjured down, without spell or witch-craft, and all the world sees it was but a light apparition. Mr. *N.* here and elsewhere asserts these three propositions, and like Sir *Orlando* gives them for law under his hand.

1. The Ministers maintenance was alwayes in the disposition of the Magistrates.

2. That the power of choice and nomination to Livings hath partly remained in the hands of the Magistrate as the grand Patron. This Mr. *N.* affirms with wonted confidence, which if he had thoroughly proved, Mr. *G.* had done ill in my opinion, to blame the Commission, *quatenus* a Commission for Approbation.

3. That the civil Magistrate and the Law alwayes interposed as to the power of trying and approving men presented. To each of these a word; to favour his first proposition all that may be, let it be understood since the times of reformation, in which the civil authority and jurisdiction hath prevailed over the Ecclesiastick, though that be but a short piece of Antiquity.

The Supreme Magistrate was alwayes considerable, as *custos regni & Ecclesiæ*, a defender of the rights, priviledges, and civil immunities of Church and State, that by the sword of his power he see the Law executed for the good of both: The tithes of *England* are by as good law annexed to the succession of persons in the Ministery as the mannors, lands, and revenues of *Northumberland* and *Westmerland* to their respective Earldomes; That the lands and revenues of *Northumberland* and *Westmerland* are in the disposition of the Protector no man thinks; that the Ministers maintenance is legally in the disposition of the Supreme Magistrate, Mr. *N.* affirms, but does not prove in the least, or show, either how it came into his hands, or when it came into his hands: The Supreme magistrate was *sepes circa Ecclesiam*, a fence about the Church; was the great Conservator of property, not the disposer of it: The Ministers of *England* for ought I know to the contrary, ever since Tythes had any being, were so far from depending upon the civill

Magistrate,

Magistrate, that they had recourse for Law to their own Ecclesiastic: Court: and therefore he does ill to plead the prescription of Antiquity had he begun at honest *Gilbert* and reckoned downward I should have had nothing to return, true; The Ministers maintenance, Tythes, is not so much a personal as it is a successive property: the law validates the one as well as the other: and if those honest Gentlemen that devolved the power they had upon your Highness, had throughly understood the nature of property, they would not certainly have been so forward to destroy it: If Mr. *N.* mean, by the Ministers maintenance, that is in the disposition of the Magistrate the Augmentations lately granted, as I would gladly put the most favourable construction upon his paradoxes, then have I not counter-argued his notion; God forbid any man should discourage your Lordship, or Parliament, in Acts of Religion and charity, by denying unto you the power and right of bestowing these State-favours upon whom you please.

2 Proposition. That the power of choice and nomination to Livings hath partly remained in the hand of the Magistrate as the grand Patron. so saith the text, *p.* 44. I must needs crave your Lordships leave to tell Mr. *N.* he talkes at a distance, and as a person altogether unseen in the affairs of the Nation; and why he should start such a proposition in the behalf of your Highness, unless he think you are able to vindicate the most crackt and broken title, I profess I know not. Had he intitled the civil Magistrate to the choice and nomination in part, onely since these times, I should not have replyed; but since all the authority he alledgeth for proof, *page* 44. *line* 31. is this, that it hath been the practise of all antiquity, I must needs appeal to your Lordship, and all observant men, whither it be not as false as that the Sun is not up at noon: That the Late King (as now your Lordship) had the advoution of the several livings belonging to the crown, of which he was the private patron, and so had good reason to chuse and nominate, no man denies; but that K. *Charles*, his predecessors, the Parliaments of England before 40; or any supreme Magistrates, did assume either in whole or in part a power of choice and nomination to livings, as the grand Patrons (except as in the case excepted) which Mr. *N.* boldly asserts nothing, but the general experience of the nation to the contrary plainly evinceth.

If Mr. *Needham* understand these expressions [partly in the hands of the one, and partly the other] *divisim* and not *conjunctim*; which is the sense declared above; then does he speake nothing to purpose, the pro-

duct

duct of his argumentation is just a Cipher.

Third proposition That the magistrate *and the law interposed as to the power of the* trying and approving *men presented, before they were admitted* to enjoy the publick maintenance, *this hath been the practise of all antiquity.*

That tryal and examination did anciently precede institution and induction, (*i. e.*) admission into any living, needs no proof: That the civil magistrates had any hand in this tryal or examination more or less, is not to be made appeare: but twas alwaies a branch of ecclesiastick authority and power: I wonder how the man came to invent such a thing as that the civil magistrate interposed in this tryal; when it is sufficiently known the Bishop alwaies gave institution and induction; And all redress the law gave in case of appeal unto it from the Bishop, was by the writ of *impedit* to give the patron satisfaction, that his clarke was uncapeable in the sense of the law: my Lord the Episcopal *Hierarchy* having suffered a dissolution, me thinks Mr. *Goodwin* offers a great deal of reason in the behalfe of the Churches as well for the conveniency of their abode, as their known faithfulness in the things of God, to be imployed in affaires of this nature, that as it formerly appertained unto the Church, so it might still be continued in that chanel with as little alteration as may be, and that the power of instituting and inducting without president might not be given to a medly of persons Lay and clergy. For

1. Under favour, my Lord, you sinne against the ministers, in setting lay men over them, impowring persons of one faith and faction to judge the great variety of opinions amongst them, which is to set up one doctrine by a precept of infallibility, and make all others to crouch down and do homage unto it in making them judges of other mens hearts, that know not their own, in injoyning them necessarily to find out the work of grace; proper onely to God, and not within the view and ken of mortality.

So that when they have nothing to object, they can easily tell a man he hath not a work of grace, he is rotten at the heart, a moral honest man which neither he nor any other man is able satisfactorily to contradict, with which cheat many a good man has been sufficiently abused: how much better were it in such cases, to subscribe the 39 Artic. then to answer the tumultuous and extempore questions of every member of the Committee.

2. Still under favour, my Lord, you stop the course of the law, and infringe

infringe the right of patrons, in denying them the benefit of a *quare impedit*, granted in this case of *non institution* and induction: so Mr. *Needham* tells us, *p.* 53. theres no use of it, its abrogate, as an old wrom-eaten law; the gentleman discovers a new way that must needs be much better, and thats an appeal to your inaccessible Highness; what fruits and effects of justice and righteousness that produceth the Lord onely knows: But by Mr. *Needhams* favour, if I were a clergy-man, legally presented to a living, had competent skill in the learned languages, a gift of utterance, and of an unblameable conversation, I would certainly see by a writ of *impedit*, whether the Committees *nonplacet*, for the beliefe of universal Redemption, or their fallible apprehensions of not having a work of grace upon my heart, would hold water before a Jury of equalls and the reverend Judges of the land.

For if it be as Mr. *Nye* saith, that your Lordship has nothing to do with them, that you have absolutely given the power out of your hand, and as Mr. *Needham*, that the law hath nothing to do with them; the *quare impedit* being excluded: then do I not say with Mr. *Goodwin* [that they are a ruleless lawless generation of people] but that they are as your Lordship and predecessors of England Kings, Princes accountable for their actions to none but God,

2. Thing that would certainly bless you with the affections of the people is this, that you would constantly adhere to the known lawes of the land in this administration of government: The people of England love their old laws they have been long used to; and they can not so soon frame themselves to laws of a latter edition: they'l never thank your Lordship for making any alteration in the old, to advance the credit of the new; no man drinketh new wine but he saith the old is better: your people are as sick as a dog of your Committees, they had rather by far be cheated in *Westminster-hall* then in any private chamber whatsoever. The very name of a Judge, a Jury, a Court, strikes their soules with Reverence and esteeme; the very sound of a Committee startles them, as the prodigie of partiality selfe-interest and injustice.

I was once much taken with Mr. *Peters* (the best in the pack I am perswaded) speaking of those Halcyon daies that were coming upon the land, wherein we should be ruled by men and not by laws; godly consciencious men should be authorized to issue the greater part of differences twixt man and man, that which the injurious law would not do in a twelvemonth these parcels of honest Gentlemen should without law or president dispatch in an hour; the Gentleman spoke truer then he was aware of, we have indeed been governed by men rather then Law:

what pleasure and content the Nation takes in it your Lordship cannot be wholly ignorant. I dare be bold the execution of the Common Law of *England* for 500 years did not contract the odium, the proceedings the several Committees of the Nation have done within the compass of seven: neither can it be well otherwise as the matter is handled; one Commissioner hears the beginning of a business, another the middle part, and they oftentimes that hear neither determine it; the merit of the cause is little, but the potency of friends carry it; And though conscience in this Apostate and adulterous generation be not much set by, yet something it is to have men upon their oathes and sworn to do justice.

Of all other Committees that at present are in my view, those in the respective Counties for Ejection, seem to be most injurious and harsh to the Ministers of *England*, alwaies a considerable order of men; if your Lordship had thoroughly digested M. *Goodwins* invincible reasons against the being of them, both Christian and Antipolitick, you would certainly ere this have satisfied the cry of the poor and needy, which I fear is already entred into the ears of the Lord of Sabbath, and calls down divine vengeance upon us. Give me leave I be seech you to offer 4 or 5 things.

1. My Lord, there is no Law nor President now upon record I am confident impowring the civil Magistrate of his own proper motion and inclination, without the desire and consent of the Church to remove any Minister from his cure of souls for Scandal, ignorance, or insufficiency, except in the case of treason, murder, &c. Nay I think I may recal the consent of the Church and make your Lordships interposure in this kind altogether new and strange to the Nation, except as in the case before excepted since 1640.

2. It is strongly supposed my Lord that the ministers of England are free-holders, sure else *quatenus* ministers they could not have votes in publick elections, right of commonage, *&c.* why they should be ejected out of their free-holds for ignorance, insufficiency, or scandal, more then other men, I meane the Layity, for my part I see not. For ignorance and insufficiency theres no manner of reason in law, as the Committee for Approbation can tell us, since they were instituted and inducted sufficient & fit to take the cure of souls; as for scandal (though it be a thing I detest in a clergy-man) if your Lordship judge that enough in law to make a man lose his property, and be devested of his free-hold, pray let it reach the Laity-Gentlemen their loving parishoners, *una simul edocti*, and see how the'l like it, to lose their estates for slipping an oath, or taking a cup too much, or now and then a game at gleek or maw; Really my Lord I wish I could perswade to extend the vertue of this act, to those wor-

ſhipful Gentlemen that ſo rigorouſly executed your Lordſhips Commiſſion before the Parliament ſaid Amen to it; and but deſervedly, for there are more then a good many of them that love to take the benefit of the creature, and uſe thoſe profane games of Cards and Dice as much as any ſcandalous Miniſters in their reſpective diviſions.

You'l ſay my Lord, the ſins are highly aggravated in Miniſters, the ſcandal is much greater in them then in others. Alas! poor men not ſo much the credit and eſteem of the Miniſtery is ſo much fallen in the land, that unleſs they ſhould misbehave themſelves in the Pulpits and places of divine exerciſes, no great offence is taken at them: your Lordſhip knows by what artifice and cunning, the Miniſters of the Goſpel have been depretiated and undervalued, and the whole order brought into that ſcorn and contempt, that there is more ſcandal and offence given to the Goſpel, in vulgar repute, at the profane oath of a trooper then at the debauch't drunkenneſs of a Prieſt.

3. It ſeems ſtrange that the Miniſters of *England* ſhould be ejected for ſins committed before the date of your Ordinance, ſo that the ſin antedates the law; before the law there was wont to be no tranſgreſſion, but the Miniſters are made tranſgreſſors of your Lordſhips Act, ſome ten, ſome twenty years before the Ordinance was in being, and ſome of thoſe perſons born that now execute it. To give an inſtance

That frequent card-playing, (*actus bis repetitus* is a frequent act ſay the Civilians) ſhould be ſufficient to throw a man out of his living is a piece of new law, the Miniſters of *England* before the promulgation of your Ordinance were unacquainted with it: It had been but equal your Lordſhip had given them notice of your intent, to proceed with them in judgement even to ejection and amotion; but to ſurpriſe and outlaw them, to puniſh them for ſins many years committed before the date of your Ordinance, adjudging ſins to that puniſhment, is queſtionleſs a piece of very pure, abſtract Metaphyſical juſtice. Had the boy of your Ordinance or any other law been out to have given notice of the danger, then had they ſinned at their peril; but to come upon theſe poor men at unawares and adjudge them to loſe their Livings, all the ſubſiſtence themſelves their wives and children have in the world, for offences antedating the law, nay which had been no offence (*i. e.*) worthy ſuch a puniſhment, but by the prohibition of this ſubſequent law; is, as I muſt needs crave leave to tell you, a piece of the greateſt hardſhip, to name it nothing elſe, that ever was offered (under the pretenſe of piety and reformation) to any order of men in *Europe*.

4. Its very hard, my Lord, the Commiſſion iſſued out for ejection ſhould leave no door open for repentance; herein I am ſure we have not God for

our rule, all whose punishments in this life, threatened or inflicted, may be removed by repentance: suppose a Minister arraigned for swearing, fornication or any other thing within the line of qualifications; suppose him likewise a person truly humbled, returned into the state of grace, and favour with God; the Commissioners are not empowred (as far as I am able to see) to reject the Articles exhibited, but to proceed to final sentence as against a person, still in his sins: After which it is almost impossible by acts of the most signal worth and piety to be restored to his own or any other place, though he were the most useful and deserving man in the world.

5. I wish your Lordship were seriously apprehensive of those dismal tragedies, the execution of this Commission hath created in many hundred parishes in *England*, you'l see it most against the interest of peace and settlement, which is properly yours, as Mr. *Goodwin* hath wisely proved. At the change of every Minister the parish takes sides, some are for him some against him: one man swears this, another that; this causeth discord and dissention among neighbours, and the kindling that fire of jealousie and discontent that will not be quenched, no not so long as your Highness shall sit upon the throne.

The Pulpit my Lord is a very unfit place either to frame or broach treason, or dictate malignancy, as Mr. *Goodwin* intimates, if a Minister transgress there is another near at hand, the Magistrate to restrain him. Let not these old people give your Lordship so much trouble, let them go down to the grave in peace, I beseech your Lordship be not further accessary to their ruine, that they may bless you whilest they live, and their families not curse you when they die: they are already fallen at your foot-stool, and the major part of them reduced to the greatest extremity poverty, with contempt, is able to bring persons liberally educated unto; why should they suffer any more? cause the sword of your Commission to be put up into its sheath, and say to the destroying angel it is enough.

3. That your Lordship would adhere to your old friends, (though in part you have abandoned their interest) to be tender of shaking them off at the request of envy or flattery: *Alexander* cast of his *Parmenio*, *Philotas*, *Calisthenes*, &c. that were true friends to his vertue and worth, and not his fortunes and greatness: yet he and his posterity lived to repent it: his old *Phalanx* never thought of *Issus* and *Arbela*, but they judged themselves worthy to speake to *Alexander* for the rights and customs of *Macedon*: It could not but trouble them, to see their general in the *Persian* garbe, forgetting his own severe virtue and discipline, to preferr the manners and customs of the conquered to those of his own victorious followers; & he that pretended so much at his coming into *Asia*, to vindicate the provinces from

the

the Persian Luxury and Tyranny, to fall himself into the same evils: *Persepolis* changed *Alexanders* conditions, his prosperity was too strong for his virtue, and did at last overcome it: modesty was accounted rusticity, clemency baseness, temperance an *abject virtue*, and those that could not flatter him in his deified humor, were none of his friends. Thus my Lord, we are all *felicitati impares*, unmeet for our fortunes, and cannot bear up against the high tides of felicity, that easily cause us to overflow our bankes, and break those bounds either nature or grace custome or obligation hath set us: in nothing did the great Macedonian blemish so much his race of Princely virtues as the base and unworthy removal of his greatest and most deserving friends upon no other grounds then what envy and jealousy did suggest; and though for a time every one stood in awe of him: yet *Antipater* (as its thought) at length taught him how much better it was, to put up an injury from a friend then remove him. I have oft thought, my Lord how you hang by geometry, arched with your own fame, and not fastened to any pin of true friendship and interest; let me speake it to your honour, you live solely upon the great credit of your own martial and prudential reputation, which (with your body naturall) decaies by degrees: and therefore strictly enjoyned you, as you tender the health of it, to make reparations: Every thing is best preserved by that means it was produced; so is your Lordships honour and dignity by that interest and ally that raised it. I think it not amiss my Lord to put you in mind; that having made your selfe anew master of the State by meanes of the inward helpes you had from thence, that you well consider the cause and grounds by which these helpes and advantages did accrew to you, because it is next to an impossibility to expect the continuance of your Highness in the present grandeur and glory, without a real and visible favouring of Christian and civil liberty, the expectation of which hath tied in great part all these dependencies upon you.

All the fault Mr. *Goodwin* hath commited is the expression of his great love to your interest and safety, in appearing for the common cause of liberty which men began to give up for lost; this good Calisthenes could not see the deare interest of Gods people in danger to sinke, but he would desire your Lordship at the helme to reach forth your hand to save it: his former ingagements had made him above parallel, so succesful in the rescuing the cause of liberty, that he could not resist the importunity of friends and strangers once more to assay it: I took notice indeed of this Gentlemans piece against the Triers at its first coming out, and judged him the fittest person in the nation to do it, as well in regard of his known abilities, as his Republick-interest and good affection to the government; that if any blemishes had been found in the discourse, the eminency of his former services might

might easily have covered them, and that a greater latitude and freedom would have been indulged unto him then to any other person whatsoever: but Mr. *N.* hath unhandsomly taught me I must not make any foolish conjectures of mine a rule for your Lordship to walk by: this Gentleman after all his high contests in the defence of the Protectors person and interest must be content to be laid aside, and his name blotted with a black coale: which makes me remember the distick in your little gallery at *White-hall*,

Princes inthron'd when once their turns are ended,
Hew down those stairs by which themselves ascended.

My Lord, you will be charged with Mr. *Needhams* extravagancies, now in your special service, so long as you neither rebuke nor testifie your dislike of him; all the world expects you should do something in Mr. *Goodwins* case, not in the least to repair his fame and credit, which cannot by so mean a hand as the common Pamphleter receive any impair or diminution; but to assert your innocency, and the integrity of your own great and noble mind. Had *Needham* been in pay to *Aristides*, *Scipio*, or some of those great-minded Heroes, and should have sent abroad into the world with the prefix of their honourable names, such a trivial and scurrilous Pamphlet, in return to a sober and weighty discourse, they would certainly have cashiered him their service, and condemned him to the mines, though it had never so much concerned them.

Had Mr. *Needham* been a man of conscience and worth, upon point of honour and Christianity, he would have scorned to traduce and wrong his greatest enemy, as he hath done Mr. *Goodwin* in the quotation of his doctrine from Redemption Redeemed: I shall point your Lordship onely to one passage, which in the order of his observation is the twentieth *p.* 68.

20. The doctrine *of Apostacy more* comfortable then that of perseverance. Such doctrines as these, *meaning* branches of Mr. *G.* doctrine of Apostacy, all men without *exception shall be saved whether* they believe or not; no man shall be *punished for any sin whatsoever* either in this world or that to come.

Men are as much *approved of God in* the committing of the greatest sin as in the performance *of the greatest duty.*

Such doctrines (saith Mr. *Goodwin*) *as these are much more* sweet and comfortable in respect, of their frame *constitution and import*, then that which affirms a necessity of the *Saints perseverance.*

No man that reads these positions, unacquainted with the Gentleman upon whom they are injuriously fathered, but would certainly think Mr. *Goodwin* the most licentious ranter of the times; and that indeed Mr. *N.* had taken one of the greatest monsters in religion, the Christian world affords:

and

and many there are without queſtion, finding theſe aſſertions in the catalogue, in the ſame charracter, quoted chapter and ſection certainly judge them to be his; inſtigated by the general *odium* ſuch *ſlanderous*, and forged calumniations have caſt upon him: Let me beg ſo much time, my Lord, as to tranſcribe Mr. *Goodwins* ſenſe from his book of Redemption Redeemed *cap. 9. Sect.* 13. Mr. *G.* brings in the *Calviniſts* and *Predeſtinarians* upholding their doctrine of a peremptory perſeverance, from the ſweetneſs and comfortableneſs thereof: to which he anſwers. [Suppoſe the doctrine we ſpeake of were never ſo comfortable, yet this would be no argument of the truth and goodneſs of it unleſs, the comfortableneſs of it be found in due conſiſtence with the wiſdome and righteouſneſs of God. It were eaſy to invent twenty doctrines every whit as comfortable (nay much more comfortable) as this in reſpect of the nature and imports of them, which yet will be found notoriouſly defective in point of truth, becauſe they hold not any regular proportion with thoſe attributes of God; as for example, ſuch doctrines as theſe: all men without exception ſhall be ſaved, *&c.*] which doctrine without doubt were it true would be the moſt comfortable doctrine in the world, for what is it that ſweetens the doctrine of abſolute perſeverance, but the impoſſibility of a finall apoſtacy and reciduation? and if there be ſo much evil, profaneneſs and ſenſuality found within the bowels of theſe invented ſuppoſitions, in aſſuring ſalvation unto men upon the moſt irregular and unwarrantable terms, then may we juſtly queſtion the predeſtinarian opinion of once *in Chriſt ever in Chriſt*, that aſcertains life and ſalvation though not upon the ſame yet upon terms of the neareſt affinity imaginable. By this, my Lord, *ſenies qui vir ſit*: you may perceive what a fellow he is, and how able he is to undertake any ſervice of this kind that chiefly depend in the well management of it, upon the convention of calumny lies and falſhood: had he dealt with the Prophet *David*, as he hath done with Mr. *Goodwin*, he might eaſily have proved him an Athieſt from the 14. *Pſal.* It had been taking the fool to himſelf and the text had been plain. [There is no God] If Mr. *G.* was ſo extreme to mark what the poore bookſellers did tranſgreſs in covering with their fingers the ſmall word [ſuch] whilſt the printers wrought off the ſentence; as that they were conſtrained to quench their fired beacon with their own teares, notwithſtanding their proctor ſtood by them wiping their eyes; how much more heavy will he fall upon Mr. *N.* that hath ſo ſhamefully prevaricated with whole ſentences, if the thoughts of an *impar congreſſus* hinder him not?

But I have already detained your Lordſhip longer then I thought to have done, had not the great importance of truth, and the honour of a perſon dear to the knowing and moſt religious part of the Nation compelled me,

I should not so far have adventured to trespass upon your patience; may these papers conduce to their desired ends of peace, Justice, moderation and truth; may they any way serve to set your Lordships judgement straight in and about the great counsels of God that were all calculated for the good of men, and to mediate in the behalf of the despised and injured Saints of the most High, *who after the way some call heresie worship the God of their fathers, believing all things that are written concerning Iesus of Nazareth, and how that he died for the sins of the world*; then shall they neither injure your Highness nor dissatisfie me.

For bear I beseech you to make any improbable conjectures concerning the Author, who for the present veils himself not out of any disrespect or fear, save that which may fall from the fierce militia of the Pulpit: *And the God of peace that brought again our Lord Iesus Christ from the dead*, counsel you in all things. So prayeth

My Lord,

Your sure vassal

D. F.

British Museum

Numb. 15.

The Publick Adviser,

WEEKLY

Communicating unto the whole Nation the ſeveral Occaſions of all perſons that are any way concerned in matter of Buying and Selling, or in any kind of Imployment, or dealings whatſoever; according to the intent of the OFFICE OF PUBLICK ADVICE newly ſet up in ſeveral places, in and about *London* and *Weſtminſter.*

For the better Accommodation and Eaſe of the People, and the Univerſal Benefit of the Commonwealth, in point of

PUBLICK INTERCOURSE.

From Monday Auguſt 24. *to Monday Auguſt* 31. 1657.

Ships bound forth of the Port of London.

THe ſhip *Thomas and Anne* of London, burthen 300. Tunns, with 16. pieces of Ordnance, *John Fox* Commander, and is bound for *York* River and *Accamanack* in *Virginia*; will clear at *Graveſend*, and be ready to ſet ſail by the 10. of *September* next. Any Gent. Merchant or other, deſirous to Tranſport themſelves, Servants or